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A

SERMON

Preached at the

Anniversary Meeting

Of the SONS of

CLERGY-MEN,

IN

St. *PAUL*'s Cathedral,

DECEMBER 3. 1700.

By *Richard West*, M. A. Fellow of St. *Mary Magd.* Coll. *Oxon*: And Chaplain to the Right Reverend Father in God, *Gilbert* L. Bishop of *Sarum*.

LONDON:

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To the Much Honoured,

Robert Conſtable, Eſq;	Mr. *Henry Smith.*
Dr. *Tho. Weſt.*	Mr. *Matthew Shore.*
Mr. *Humphry Dene.*	Mr. *Tho. Burnand.*
Mr. *John Bernard.*	Mr. *Matthi. Hickeringill.*
Mr. *Richard Beaumont.*	Mr. *Joſeph Grace.*
Mr. *Tho. Huſſey.*	Mr. *George Guy.*

Stewards of the Late Feaſt of the Sons of the Clergy.

Gentlemen,

THIS *Sermon was Preached upon a very Good Deſign, and at Your Requeſt; and the ſame Reaſons have prevailed with me to make it Publick. Which is all the Apology I think my ſelf obliged to make for it. Whether or no the many Excellent Diſcourſes that have already come abroad upon This and the like Occaſions, have awakened mens Zeal, 'tis certain there is a very Publick Spirit of Charity now among us. The Generous Examples of the Members of your* Cha-

ritable Corporation *of the* Sons of the Clergy, *have not, 'tis probable, been a little inſtrumental to that purpoſe. The breeding up of Poor Children to Induſtry, to a true ſenſe of Religion, and particularly in the Doctrines and Worſhip of the* Church of England, *is one of your great Deſigns; and God be thanked, You have had in this Noble and Ancient City, and in other Places, very many Followers. By this means you may hope to raiſe the Honour, and promote the Intereſt of our* Church, *and to ſecure to your ſelves thoſe Bleſſings which will always attend the Encouragers of ſuch Honourable and Pious Undertakings. I am,*

GENTLEMEN,

Your moſt Faithful,

Humble Servant,

Richard Weſt.

A SER-

A

SERMON

Preached before the

Sons of the Clergy.

PSALM CXXII. v. 8, 9.

For my Brethren and Companions ſakes,
I will now ſay peace be within Thee.
Becauſe of the Houſe of the Lord our
God, I will ſeek thy Good.

THis Pſalm gives us a full and lively account of the pious zeal and concern which King *David* expreſt for the Good of the Church; and by what Steps and Methods

thods he thought it moſt adviſable to proceed, for the advancing the Intereſt of it; Namely, by promoting Peace and Unity among its Members, and by ſeeking and praying for one anothers Good.

I ſhall have no occaſion to preſs the neceſſity of following this Great Example; nor ſhall I enter upon a deſcription of the Vertues here recommended; The Charitable deſign of our meeting this day, to eſtabliſh a laſting Friendſhip among Brethren, and to conſult one anothers Good: Our forward Intention to aſſiſt thoſe amongſt us that call for our Help, that they may not be deſtitute of a Lot and Inheritance with the reſt of their *Tribe*, has already made any further diſcourſe upon either of thoſe Topicks, Superfluous and Unneceſſary.

And therefore I think it to be more my proper buſineſs, to entertain you with the proſpect of thoſe Happy Effects, which will neceſſarily follow ſuch Noble and Chriſtian Deſigns. The Duties which the Text recommends to us, are *Peace* and *Charity*. And in the ſincere ſtudy and obſervance of both theſe, our preſent Undertaking has firmly engaged us; ſo that to conſider the ſucceſs which will neceſſarily attend it, may be of ſome uſe to create in us

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that true Pleaſure and Satisfaction which ought always to accompany the doing of Good.

The Method therefore I ſhall take in the following Diſcourſe, ſhall be only this.

I. In the Firſt place, I ſhall endeavour to repreſent the Bleſſed Effects, that will certainly follow our practiſe of theſe Vertues.

II. And then in the Second Place, I ſhall conſider the Advantages we enjoy for the promoting ſuch good Works, and the returns we are obliged to make to God for them.

I. Firſt then, I ſhall endeavour to repreſent the Bleſſed Effects that will follow the practiſe of theſe Vertues. I need not obſerve how much the Happineſs of Society depends upon it; that Men of Peaceable and Charitable Tempers are the greateſt Benefactors to Mankind; and that we more eſpecially anſwer the Ends and Deſigns of our Being, when we are moſt uſeful and ſerviceable to others. Nor ſhall I mention how theſe good Offices raiſe a Man a Name and Reputation in the World, command an univerſal Reverence and Eſteem, and are the moſt certain marks of a Noble and Heavenly Diſpoſition. I ſhall alſo omit thoſe many Prayers and Bleſſings they will obtain for us, and that

certain Intereſt they will ſecure us in Heaven.

Theſe are the natural conſequences that flow from the exerciſe of theſe Duties; and they equally belong to all thoſe that conſult the Benefit of Mankind either of theſe ways. But there are other Advantages which we have more particular reaſons to expect from our preſent Endeavours; and which we are more obliged than others to have an eſpecial regard to.

I. And firſt, We may Hope by this means to advance the Intereſt of Religion.

II. Secondly, To raiſe the Honour of our Church.

III. And Laſtly, To Vindicate the Clergy from Contempt.

And Firſt, That our deſign of promoting Peace and Charity will be of great advantage to Religion. And that I am perſwaded is a Satisfaction that we of this Aſſembly ſhould be ambitious of purchaſing at any rate. For it muſt be a very pleaſing Thought to every one of us, that we can be able to ſtrengthen the Intereſt, or ſupport the Authority of that Religion, to which we owe ſo great a ſhare of our Well-being and Happineſs in this Life, and all our Hopes of a Better.

And that we ſhall do a very conſiderable ſervice to it, by this means, is evident, from the great ſtreſs the Divine Author of it, has laid upon theſe Duties, and the Bleſſings he has pronounced to the obſervers of them. He has made Love and Unity the Diſtinguiſhing Marks of his Diſciples in this World, and the Conditions upon which he will pronounce that joyful Sentence, *Come ye bleſſed*, in another. To the *Peace-makers* he has given the Glorious Character of *being the Children of God*; as tho they alone were of a Divine Original, and had the true Image of God ſtamp'd upon them.

If then there is ſo high a value ſet upon theſe Vertues, and they have ſo much the preference given to them above others, by God himſelf: If they are the brighteſt Ornaments in a Chriſtian's Life, and transform him into a reſemblance of the Divine Nature; we may be aſſured, the more we excel in them, the higher do we raiſe the Honour and Reputation of Religion.

By this Method Chriſtianity firſt flouriſh'd and prevail'd in the World; that love and unity which was ſo apparent among all its Diſciples, and thoſe lively Inſtances which they perpetually gave of Kindneſs and Charity, gained it every day freſh Admirers and Proſelites.

This

This Practice won upon Mens Tempers, and as mild and gentle as it was, overcame all oppoſition. The like Behaviour will always recommend Religion; and then eſpecially, when it appears in the Lives of thoſe who are dedicated to the Service of it. They are in Stations that make them more obſerved, and their Actions more nearly look'd into than other mens. And therefore theſe Graces muſt ſhine brighteſt, and their influence reach fartheſt, when they are moſt viſible in their Converſations. This ſhews that Religion has a true force and efficacy upon them; and they can propoſe with better advantage, that greateſt Example of *Kindneſs* and *Charity* that ever appeared in the World, to the imitation of others, when they follow it in good earneſt themſelves.

But it is yet more for the Intereſt of Religion, when their Children follow their Steps, and have bequeathed to them that beſt of Inheritances, the knowledge and practice of theſe Duties; and it will be much for the Reputation of Religion, that thoſe Early Impreſſions of Vertue and Piety, which were made upon their Minds, ſtill retain their full ſtrength and vigour, and that no other avocations can take off the Engagements were laid upon them *to do good unto all men, but eſpecially*

ally to those of the Houſhold of Faith. For here it is, that the Obligations of Religion, as well as nearneſs of Relation, firſt challenge our Services. We are indeed forbid to do Ill Offices to any man, and are commanded to *follow peace* with all in general; but we cannot be equally ſerviceable to all; and there are ſome who have a better claim to our regard than others. The ſenſe of Gratitude has a particular tye upon us; and no one here can doubt but Religion upon this account, can plead the beſt Right to our Services; and conſequently thoſe who are neareſt related to it, may challenge our more eſpecial Conſideration. This is the true and regular method of ſhewing our Zeal for Religion; the moſt proper means to make it valued and eſteemed, and the beſt hopes we have left of raiſing the Credit of deſpiſed, neglected Vertue.

I need not ſhew the reverſe of all this, or acquaint you how much Religion will ſuffer by our diſregard of theſe Duties: I muſt not open ſo Melancholy a Scene, when we are met together to rejoice and triumph at the good we are capable of doing for the Houſe of our God; and where 'tis to be hoped there is nothing at ſo great a diſtance from us, as a malicious, uncharitable Temper. I will not ſuppoſe there is

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any here that pretends to be on the ſide of Religion, that is not endued with the Spirit of it; or that is come hither to pray, and uſe his Endeavours for the *peace of Jeruſalem*, that would any way diſturb its Tranquility. God forbid that there ſhould be any one among us, as there was at the Marriage-Feaſt in *the Goſpel*, *not having on his Wedding Garment*. Our Saviour indeed hath told us, that there may be *Wolves in Sheeps Cloathing*; and we muſt not ſay, that 'tis impoſſible there may be an unchriſtian Spirit, under the faireſt Pretences of Conſcience and Zeal for God and his Church; but we can't but be ſenſible, that the Crime is of a higher nature, and the Injury done Religion much the greater upon that account. We have a ſad Inſtance in Holy
Numb. 16. Writ of *Corah and his Company*, *Sons of Levi*, that roſe up againſt *Moſes*, and diſputed the Authority of the beſt of *Princes and Lawgivers*: They pretended indeed to be *Holy*, and to conſult the Good of God's own People; yet we find that their Offence was of a heinous nature, and their Puniſhment very ſevere: Both of them were probably the greater, for theſe two Reaſons: The one was, that they inſulted ſo Good and Mild a *Governor*, that had the Character of being the *meekeſt man in all the Earth*, and who 'tis probable

probable if God Almighty had not interpoſed, and avenged his own Cauſe, would have diſmiſs'd them with this gentle Rebuke, *Ye take too much upon you, ye Sons of Levi.* The other reaſon was, That they were of that Tribe; their being Sons of *Levi* render'd their Crime the more unpardonable. For they being Teachers and Guardians of the Law, their Characters and Stations made them more obſerved, and their Examples ſooner followed than other Mens; and therefore it was neceſſary their Puniſhment ſhould be more exemplary, by how much the more fatal their Examples would have proved to the Cauſe of God and Religion. Some indeed of theſe Mens Confederates were of another Tribe, but 'tis probable that *Corah* was the firſt, and the moſt conſiderable in the Conſpiracy; ſince he is often mentioned in Scripture as the Author of it, without any notice taken of the reſt. But God be thanked, theſe men were but few in number, and 'tis to be hoped they have had fewer Followers. 'Tis very obſervable, that when theſe Men were deſtroyed, moſt of their Children periſh'd with them; not upon the account, probably, of their being acceſſary to their Crimes, but leſt they ſhould have ſuck'd in the ſame Poiſon, and be infected with the Pride and Arrogance of their Fathers.

There was once a Proverb in *Israel*, *The Fa-*
Ezek. 18. *thers have eaten sower grapes, and the Childrens teeth are set an edge*: Ill-nature it seems was then often propagated, and the Children grew bad by Infection. The Parents were of angry, turbulent Tempers, and the Children felt the Ill Effects of them. And this is very natural; restless and haughty Spirits do a great deal of mischief; their Ill Examples spread far, and their whole Posterity is commonly much the worse for them. And thus the Evil Practices of those who pretend to Religion, prove very prejudicial to its Interest; and the more sacred their Characters are, the Consequences are still the more faral and pernicious.

If we that have made it our business to enquire into Religion, who have been constantly instructed in it, and have informed our selves throughly of the Reasons and Designs of it, should oppose it in our Actions; and if we that have searched into the Natures of Vertue and Vice, and understand the differences of Good and Evil, should confound them in our practice, 'tis too certain that both Religion and Vertue will fare the worse for us. If we our selves do not follow the things that make for peace, do not preserve that Unity which ought to be amongst us, and keep our Friendships inviola-

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ble, 'tis too much to be fear'd that other men will have leſs notions of theſe Duties, upon our neglects. If we cannot forgive and paſs by Injuries; if our Reſentments run high, and laſt long; if we only carry an appearance of Peace and Reconciliation, with a deſign to fall on with greater fury, and more ſecurity; like *Joab*, to kiſs, that we may the better kill; it will occaſion others to take more liberty in their Revenge, and cite the Authority of their Teachers for it.

If we that have ſtudied the Nature, and known the Excellence and Advantage of *Charity*, and have often preſs'd and inculcated the Neceſſity of it to others, ſhould be mean or narrow-ſpirited in our Contributions, 'tis probable that we ſhall not only give Offence to others, but put a Stop even to their Good and Charitable Intentions. If we, that cannot of all men be ignorant, what we ought to do for our *Brethren and Companions ſakes*, ſhould not contribute all we are able to the encouraging and promoting this *Good Deſign*, begun and carried on purely for their Intereſt, it can't be ſuppoſed that others who are removed ſomething farther from the Relation, ſhould be more forward in their Endeavours to ſupport it. Good Examples do great ſervice in all ſuch caſes; and the higher mens Characters and Stations are, ſo

much the greater and ſtronger Influence have they. The Royal *Pſalmiſt* deſcribes to us the Joy and Satisfaction he felt in himſelf, when he was called upon to aſſiſt at the Worſhip of God. *I was glad when they ſaid unto me, Let us go into the Houſe of the Lord*: Not only glad of the opportunity of offering up his Prayers and Praiſes to God; but alſo, doubtleſs, that he met with an occaſion of countenancing Religion by his Preſence, and of encouraging others by his Example.

And thus have I conſidered the great ſervice we ſhall do Religion by our preſent Deſigns of promoting Peace and Charity; and have alſo obſerved how much prejudice may be done it, by the neglect of theſe Virtues. The latter of theſe I ſhould have paſs'd by, as being foreign to our preſent Buſineſs, had I not thought my ſelf obliged to take notice of that double Pleaſure which always attends ſuch good Actions; the one ariſing from the ſenſe of the Services we do; the other from the thought of having avoided all thoſe Inconveniencies, all that Uneaſineſs of Mind, and Guilt of Conſcience, which are inſeparable from the contrary Practices.

II. I proceed in the Second place, to repreſent another Advantage of this Good Deſign, namely,

ly, the raiſing the *Honour of our Church*: For we are not only to conſider the Service we can do Religion in general, but alſo how we can beſt anſwer the Obligations we are under to that *Church* in particular, whereof we are Members. And that theſe Virtues of *Peace and Charity* will advance the Credit and Reputation of it, is more than probable, ſince they tend moſt to Unite and Preſerve it. And when it is like *Jeruſalem, compact together, and at unity in it ſelf, the gates of hell cannot prevail againſt it.*

The Royal Pſalmiſt repeats his Prayers and Wiſhes for *Peace* ſeveral times in this ſhort *Pſalm*. Whether or no there were then any diviſions in the Church, or any heats or contentions among any of its Members, that occaſioned his being thus earneſt and ſollicitous: 'tis certain he very well knew, he could ask for no other Bleſſing, that could gain it ſo much reſpect and veneration abroad, that could make it ſo ſtrongly oppoſe the attempts of its Enemies, or that could ſo firmly eſtabliſh and ſo long preſerve it.

We are therefore very much indebted to the Wiſdom of thoſe, who firſt formed this *Charitable Corporation*, and contrived this Annual Meeting, for the preventing and making up, all ſuch unnatural differences among us, and for the

the preſerving that Love and mutual Agreement, which is ſo neceſſary for the Honour and Security of our *Church*.

We are this day, the beſt *Conſtituted Church* in the whole World, and its Doctrines the moſt Pure and Primitive; and I hope we may add, that it is moſt Catholick and Apoſtolical in its practice of Chriſtian Duties. The firſt Believers did more Honour and Service to Chriſtianity by their good Actions, than by their Faith; and they appealed to their Lives, for a confirmation of their Doctrines: And I hope it may ſtill be uſed for an Argument for the beſt Religion in the World, that it is the beſt obſerved.

That we are *reformed* from the Errors and Corruptions that were crept into the *Church*, is owing to the pious Care and Zeal of our *Forefathers*; but let it be owing to *us*, that this *preſent Age* ſhall leave behind it more laſting Monuments of Kindneſs and Generoſity, of Love and Unity. It is a great Happineſs to be of the True Faith; but it will be a greater, to ſuperadd to it the meek and peaceful Spirit of the Goſpel. This one would think ſhould be made the chief Mark of a *True Church*; for nothing, not even Faith it ſelf, without *Charity*, can ever make a good Chriſtian; and I don't ſee, how it is poſſible it ſhould ever build or keep up a Church. Love

Love and Tenderneſs ought always to attend *Truth*, for they are the beſt able to gain it Friends: They are of an inſinuating Nature, and lay open an eaſy Paſſage to the Underſtanding. A ſowre, ill-natur'd Argument was hardly ever known to convert an Adverſary, how ſtrong and powerful ſoever it might be to ſilence him. There's no body can bear to be affronted even into Truth it ſelf, or to be browbeaten, though it ſhould chance to be into Right Reaſon. Truth indeed is Bold, but 'tis never Inſolent and Imperious: But Falſhood and Ignorance are generally ſo. And if we judge of them by that Mark, we ſhall not often be miſtaken: For we have great reaſon to ſuſpect that for Counterfeit, which is ſwell'd with Pride and Oſtentation. However it be, Truth never wants an Haughty Advocate; and a Good Cauſe is always the worſe for an Ill-natur'd Management. And what is more to our purpoſe, the Beſt of *Churches* muſt ſuffer great Prejudice, if there is found an Uncharitable Behaviour among any of its Members. But 'tis my Buſineſs only to commemorate the Bleſſings we enjoy, and not to tell of Miſchiefs which 'tis to be hoped we ſhall never feel.

III. Let us then conſider the Third and laſt Advantage of our Pious Deſigns, and that is, The

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vindicating the Clergy from Contempt. This will be Juſtice to the Memory of the Dead, as well as a Service to the Living. And I doubt not but we ſhall guard off Contempt from them, at leaſt ſet them above it, in relation to thoſe common Objections that are formed againſt them: And theſe reſpect either their *Self-Intereſt*, their *Poverty*, or their *Poſterity*.

I. And *firſt*, We ſhall in ſome meaſure vindicate them from the Imputation of *Self-Intereſt, or Private Deſigns.* We are indeed many times upbraided upon theſe accounts; but if our Enemies would but conſider the many Charities that have been beſtowed by that Order of Men, they would be a little more ſparing in their Cenſures. We are told that *Charity* it ſelf *ſhall cover a multitude of ſins*: And if God Almighty will be ſo merciful as to paſs by a great many Offences for the ſake of that one Virtue, methinks Men might overlook ſome Defects for the ſake of it too. I am perſuaded I may venture to ſay, That the Good Works of a great part of the Clergy ſpeak for them; and 'tis but juſt that the Number of thoſe who have been ſerviceable to the World, ſhould plead ſomething in the behalf of thoſe who have been leſs ſo. God Almighty would have ſpared even *Sodom, if he had found but Ten Righteous there.*

But

But I might wholly have omitted the defence of the Clergy, upon this Head of Self-intereſt: If they had been led by Principles of ſuch a nature, no doubt but their Children would have acted upon the ſame Motives, and we ſhould have ſeen no ſuch Generous Deſigns encouraged as we are now ſo happily engaged in.

Nor *Secondly*, will it appear, that the *Poverty* of the *Clergy* is a ſufficient ground of their Contempt. Poverty indeed is what a Man has no great reaſon to be aſhamed of, eſpecially where 'twas not in his power to avoid it; and 'tis Providence that places Men in low Conditions; nor does it detract at all from real merit, and therefore is not a proper foundation of Contempt: Nor ought a Man to be much valued upon the account of his Riches, if he has nothing beſides them, to defend him from being deſpiſed. But whatever theſe things may be in the Theory, Wealth will command eſteem, whether guarded by Internal Worth, or not: And Poverty will be deſpiſed, let the Treaſures of the Mind be never ſo conſiderable. But I hope the *Clergy* have no great reaſon to ſuffer much in their Reputation upon that account. I think it would be too mean to boaſt of their Riches, whatever Advantages they might have that way; but we may very lawfully commend their Bounty and Liberality. I might mention a great many In-

ſtances of this kind, and recount a vaſt number of their Publick Acts of Charity; and I am confident I may ſuppoſe a great many more that were always deſign'd to be kept private. But I ſhould not paſs over in ſilence that Generous Benefaction lately left by a *Right Reverend Father*, to this *Corporation of the Sons of the Clergy*. But the perpetual Good it will do, will be a more laſting Memorial than any Commendation that can be given it.

Dr. *Turner*, Late L. Bp. of *Ely* who left 1200*l.* to it.

But I ſhall leave it to you to finiſh this Head, and to teſtify by your own Examples, that the Liberalities which Providence and your Fathers have put you in a condition to beſtow, have raiſed both you and them much above Comtempt.

III. And this leads me to the other Objection againſt the Clergy, and which you alſo can beſt anſwer; namely, that their Poſterity are more unhappy and unfortunate for the moſt part, than others: And this is urged not only by thoſe of the *Romiſh* Communion, as a Judgment upon us for tranſgreſſing their Order of Celibacy; but is alſo pretended by ſome to be a Common Obſervation among our ſelves. I know not from what particular Inſtances ſuch general Concluſions are drawn; both the Scriptures, and Matter of Fact declare on our ſide. The *Pſalmiſt* aſſures us, among all the Obſervations he had made, *He never ſaw the righteous forſaken, nor his ſeed*

ſeed begging their bread. 'Tis indeed too certain, that ſeveral of the Poſterity of the Clergy are in low conditions, but thanks be to God, there are others of them that are in a capacity to raiſe them higher, and that don't want Hearts to do it: So that the meaneſt of them are ſo far happy, that they are ſure never to be deſtitute of the eſpecial regard and conſideration of thoſe who are in better Circumſtances. But the Scriptures are yet more full and expreſs in this Matter, where they aſſure us, That *they that turn many to righteouſneſs, ſhall ſhine as the Stars for ever and ever*: Which does not only relate to their Glorified State in Heaven, but alſo to the Happineſs of their Poſterity on Earth: For the Stars are often ſpoken of in Scripture in reference to Generations to come: As God often promiſed to the *Father of the Faithful*, to increaſe his Seed as *the Stars in Heaven for multitude.* Dan. 12.

And this Day I hope this Prophecy is in a great meaſure fulfilled, when there are ſo many of us met together, to make Grateful Returns to God for the many Bleſſings we enjoy. And particularly we muſt not forget, that he has raiſed *One* from amongſt us to be at the *Head of the Church*; *Another* to be the Chief Guardian of Equity and Good Conſcience; and that we had a *Third*, but the very laſt year to be *Governor of this great City.*

And what more ſhall I ſay, to ſhew that God has made good his Promiſe, That the *Poſterity of the righteous ſhall be bleſſed?*

There is indeed commonly *one event to the righteous and to the wicked*; and the ſame Lot happens frequently to both, if they take meaſures alike in Affairs of this Life. Providence does not often deny equal Succeſs to the ſame Endeavours. But granting this to be for the moſt part ſo, yet the Clergy have upon this account as fair a proſpect, at leaſt, as others, to leave a happy Poſterity behind them, ſince they purſue the beſt Methods that can be taken for that end.

II. And this brings me to what I propoſed to conſider in the *Second* place; The Advantages we have had for the procuring our own and others Good, and the Returns we are obliged to make to God for them.

Now the greateſt Advantages a man can have towards making his Life happy and uſeful, are a careful *Education*, and *Good Examples*. Theſe make ſtrong Impreſſions, and have a mighty Influence upon every Action of his Life.

I. And *Firſt*, We ought to eſteem it a very great Advantage to have had the Happineſs of a *Careful Education*; that the Principles of Kindneſs and Charity were early ſown in us, and had taken deep root in our Minds betimes. This is a Bleſſing

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Bleſſing which we can never over-rate. And I queſtion not, there is none of this Aſſembly but has given God thanks many a time for the Happy Effects of it. To this we ought not only to impute the proſperous condition we are in, but thoſe deſires we find in our ſelves to be Benefactors to others: We that have experienced the advantage of having our Lives and Manners formed in our younger Years to Vertue and Religion, can't but find a pleaſure in contributing to the breeding up of others in the ſame practice and exerciſe of them. Their Misfortune and not their Fault has rendred them uncapable of providing for themſelves, and 'tis our Happineſs that we are able to remedy that Defect. 'Tis a ſatisfaction that we have the Power, but 'tis certainly greater, that we have the Wills to do it. And that we have both, is probably very much owing to the careful management of our younger Years.

II. But Secondly, The other Advantage we had, was the Benefit of *Good Examples* always before us. And that is not a leſs Happineſs than the other. For *Children* eſpecially act by Imitation more than Inſtruction. A Virtuous and Good Diſpoſition is much ſooner wrought in them by Example than Precept. Principles are not eaſily inſtilled into them, and not quickly

quickly underſtood; and what they See, does much more affect them than what they Hear: The ſight of a good Action fixes a laſting Idea, and is never forgotten. And if we had ſuch advantages, the ſame are we obliged to convey down to others. The Cauſe of Religion, the Honour of our Church, and Gratitude to God, do all require it of us. There are ſome who take much Pains to make others Miſerable, to ſeduce them into bad Courſes, before they have learnt to know the Evil from the Good; and are always contriving new Methods to make Proſelytes to Vice and Irreligion. It muſt certainly then be our Indiſpenſible Duty, who profeſs to be of a ſuperior Order of Chriſtians, to fence againſt theſe Oppoſers of God and Religion; and to apply our utmoſt care and diligence, that others who have equal pretenſions to Immortality with our Selves, ſhould not for want of *right Management* and *good Examples*, be for ever miſerably loſt in another World.

The ſtudy of Peace and Unity among our ſelves will do no ſmall ſervice to the Cauſe we eſpouſe. For Religion never appears ſo inviting, as when 'tis adorn'd with a ſedate and quiet frame of Mind; that is its true and genuine Shape; and it muſt appear Deform'd, when it has loſt its native Beauty and Excellence.

If

If therefore there are hatreds and variances among our ſelves, both our Order and Religion will be aſpers'd, and the Enemies of God will take occaſion to Blaſpheme.

Let us then take care that we give not the leaſt ſuſpicion of our diſpenſing with thoſe obligations we are under, to promote Friendſhip, and mutual Agreement among our ſelves; and we need not fear any Attacks of our Enemies. We ſhall then never be uneaſie at any Reproach or Calumnies that are thrown upon us, but ſhall follow with ſatisfaction the Bleſſed Example and Precepts of our great Maſter and Saviour; and *Pray for them that deſpitefully uſe us.* It would be almoſt a Scandal to us to be ſpoken well of by thoſe who treat our Religion it ſelf with Scorn. And indeed our Saviour hath pronounced a Wo unto us, *when all men ſhall ſpeak well of us.* Let us then but have the pleaſure of diſcharging our Duties conſcientiouſly towards God and one another, and we ſhall never be diſſatisfied with the delight which others take in contemning and reviling us. Let us give no occaſion to others to upbraid us with unhappy differences among our ſelves, or with contemning and deſpiſing one another, and no other Weapon formed againſt us can proſper.

But

But above all, let us put on *Charity*, the Great *Bond* [illegible] *and of all vertues*, and never be we[illegible] doings. Let us never [illegible] *the ways* [illegible] *mourn*, and never shut our Ears against the Cries of Her *Fatherless Children and Widows*: and then we may be sure that Heaven will hear those many Prayers and Good Wishes they will send up thither for us. And as we have had large Advantages, perhaps beyond most others, by a *Careful Education* and *good Examples*, so let us shew that we are truly sensible of them, by giving others, as much as we are able, the same Encouragements. By this [illegible] *all* [illegible] *know* that we are the *true Disciples* [illegible] *Followers of Christ*; and by this means we may hope to see both our *Church and Religion Flourish*; *and that Glory shall dwell in* [illegible] Righteousness and Peace Kiss each other; and then we shall find that the Lord will Bless us, he will Bless the *House of Aaron*. *The Lord will Encrease you more and more, both you and your Children. Wherefore praise the Lord, O Jerusalem, praise thy God, O Sion; for he maketh Peace in thy Borders, and hath blessed thy Children within Thee.*

FINIS.